

Conventional expletives as indicators of emotion, impoliteness and amusement in Polish spoken discourse

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1. Introduction: Expletive and impoliteness

Expletives can be considered "ready-made forms" as, by definition, they must rely on their own reproducibility (via an established convention) to function successfully as expressions of emotions or attitude. They are considered "exclamatory swear words said in emotional circumstances" which are "frequently uttered without addressing anyone specifically. In this sense, they are reflexive—that is, turned in on the user" (Wajnryb 2005: 18-19). Vulgarisms or obscenities constitute an important subgroup of expletives, which are socially regulated and their public use is prohibited and sanctioned by the penal code in many countries (including Poland) as foul language. The reason is because they infringe on social taboos: private parts of the body, body functions and body products (Wajnryb 2005: 20). Interestingly, popular Polish expletives, such as *kurwa* ("whore"), retain their power of vulgarity to some degree even when they are reduced to core morphemes only (e.g. *kur-*) and are used as part of other, unrelated words and expressions. Hence, speakers wanting to sound polite avoid even these words, although they are completely innocuous (such as *kurczak* "chicken") or unrelated (e.g. *kurtka* "jacket" from Latin *curtus* "short"); nonetheless, even such neutral words can be used deliberately in order to evoke the association with *kurwa*, especially when speakers wish to express irritation: then they put stress on the core morpheme *kur-* and possibly make a short pause

in the middle of the word (this type of stretched euphemisms often cause amusement).

Komunikant (2011: 18) considers the type of colloquial speech that is filled with expletives “mindless communication,” deliberately contrasting it with the notion of mindfulness; it is reduced largely to using short, ready conventional phrases and not going beyond them, as if “communication spoke” through the speaker (*ibid.*: 27). The reasons this happens is not only because the speakers tend to be linguistically naïve, but also because the sense of belonging and the sense of normalcy is essential in the lifestyle and communication styles of the “mindless,” and the use of vulgar expletives emphasizes the importance of what they consider the stable world. The use of expletives of this kind also allows speakers to be highly efficient in communication (a few words are sufficient to express rather complex thoughts) and, on top of that, the expletive-rich speech expresses a range of emotions as added value (*ibid.*: 36). What Komunikant (2011) draws attention to, however, is that such utterances tend to close the communication channel instead of opening it, thus seemingly making communication difficult. And yet, expletive-rich utterances seem to serve the partnership between “mindless” interlocutors, because they contribute to abandoning coherence and allow for loose exchange of thoughts. What is more, Komunikant introduces the notion of the added value the expletives bring to communication and the resulting notion of pan-semanticism: “The words of mindless communication analysed here have the meaning of “everything”, they can mean anything, that is they are pan-semantic” (*ibid.*: 40)¹.

Furthermore, core expletives are limited in number, but show high productivity in terms of syntactic variation; expletives and expletive-related expressions show a surprising variability of meanings too. With regard to their syntactic use, the expletive words or phrases are most commonly interjected in a sentence or in between sentences, or are interwoven syntactically, in both cases adding an

¹ All Polish sources are quoted here in my own translation.

emotional tinge to the context, especially one that expresses the obscene or profane.

Expletives are naturally related to impoliteness, which “comes about when (1) the speaker communicates face-attack intentionally, or (2) the hearer perceives and/or constructs behaviour as face-attacking, or a combination of (1) and (2)” (Culpeper 2005:38). It involves “a negative attitude towards specific behaviours occurring in specific contexts... Various factors can exacerbate how offensive an impolite behaviour is taken to be, including for example whether one understands a behaviour to be strongly intentional or not” (Culpeper 2010: 3233; 2011: 23). In an attempt to specify these varying contexts, Culpeper introduces three types of impoliteness that include *affective impoliteness*, which involves an emotionally-loaded threat of the target’s face, *coercive impoliteness*, which is aimed at persuading the target to adjust and adopt the speaker’s point of view, and ***entertaining impoliteness***, or impoliteness whereby a third party observer at whom the impolite speech was not directed but who was nevertheless a witness of the event is amused. This third type is of greatest interest here, given the corpus material and our focus on tracing the humorous nature of the Polish expletives discussed, although the two other types of impoliteness are also noticeable (for more detailed analysis of these types of impoliteness, see also Brzozowska and Chłopicki, forthcoming).

With regard to entertaining impoliteness, Culpeper (2011: 234-235) enumerates five types of pleasure derived from events involving it. As far as expletives are concerned, **emotional pleasure** (observing impoliteness events causes a thrill in observers), and the pleasure stemming from the **sense of superiority** (the comparison of oneself to someone in a worse situation is known to evoke pleasure, and humour; cf. Hobbes (1651) and Bergson’s (1911) superiority theories), appear most applicable, while their creative usages sometimes invoke **aesthetic pleasure** (the creativity involved in producing impoliteness evokes appreciation in observers), too. Significantly, many examples of the use of expletives are accompanied by the occurrence of laughter. The laughter seems to result from the sense of entertaining impoliteness (emotional pleasure evoked by the sense of companionship, sometimes not deprived of some

embarrassment), from the surprise at the succinct and indirect way the expletives express the thoughts of the speaker to the audience (sense of creativity stemming from sudden perceived incongruity), or alternatively from the irony, sarcasm or self-deprecation that speakers thus express (thus a sense of superiority/inferiority).

2. Major Polish expletives

Let us start the discussion from a representative example. Below, a student recalls her class experience complaining about another student, who was a nuisance in class, as she was not helpful enough:

(1) S13(fem)² *Dziś siedziałam oczywiście przy Andżelice [surname] na technice. No **kurwa**... ona to też daje w pióra [@@] **Kurwa** [@@] Mamy szyć tego... Mamy szyć kwiatka [@@] Ona jak się **wkurzyła**, ale okej. Szyje.. I mówię: Szyj! Bo ja nie umiem. Zacznij mi. No to dobra, zaczęła mi. I mówię, **kurwa zjechała**. [@@] Mówię jeszcze raz @@ No to **kurwa** czemu nie szyjesz zostanie na brudno@@ Ja mówię, Ja nie @, bo ty tak szybko szyjesz*

[Today I was of course sitting next to Andżelika in the Technology [class]. **Well, fuck** ... she can be a pain [@@] **Fuck** [@@] We are to sew this ... We are to sew the flower [@@] And she **freaked out** but ok. She is sewing... And I say: Sew! Cause I can't. Start for me. Fine, she started. And, I say, she **fucked up**. [@@] I am saying, once again @@ Well, **fuck**, why aren't you sewing? It will stay undone @@ I am saying, I am not, cause you sew so fast]

What is clear here is that the expletives serve both the function of expressing negative emotions at the lack of good cooperation with a classmate and at the same time the sense of exhilaration of being able to share the experience with an understanding friend (the case of entertaining impoliteness, with the target being the third party here). This exhilaration is marked by the occurrence of laughter. A similar experience is shared further in the same dialogue, when the same speaker

² All the examples marked with speaker numbers (e.g. S13 (fem)) come from the Kraków-Krosno corpus.

sarcastically comments on their teacher's way of grading (five being the highest grade and 1 lowest), using an expletive for emphasis:

(2) S13(fem) *A za guziki dostałam cztery a Domcia pięć a **miałyśmy kurwa tak samo***. [@@]

[and for the buttons I got four, and Domcia five, but we had fucking [done] the same thing [@@]]

Polish expletive morphemes³ included in the study are the ones that register the highest frequency and this can be regarded as most popular. They are listed and commented on briefly in the table below, while further in the article each of those is discussed and corpus examples are provided:

Morpheme	Core meaning	Comment
- <i>kurw-</i> (euph, - <i>kurz-</i>)	Whore (contextually corresponds to <i>fuck(ing)</i> in English)	The most popular strong curse word in Polish. It has a variety of related syntactic forms (nouns, verbs, adjectives) with the same morpheme : <i>kurwa (mać)</i> , <i>kurwić się</i> , <i>kurwieszon</i> , <i>skurwysyn</i> , <i>skurwiony</i> etc, which have a range of more or less vague meanings
<i>Kurde</i>	Related to the above, a mildly euphemistic expletive, contextually corresponding to English <i>damn</i>	It functions as an independent mild expletive (interjection or exclamation, e.g. <i>O kurde</i>), with much less frequent variant compounds e.g. <i>kurdebele</i> , <i>kurdefelek</i> , <i>kurdemol</i> that are usually exclamations and have no specific meaning
- <i>pierd(z)</i> (euph. - <i>pieprz-</i>)	Fuck/Fart	A highly developed group involving two phonetically (and perhaps semantically) related forms <i>pierd-</i> as in <i>pierdolić</i> (talk nonsense, fuck), and <i>pierdz-</i> as in <i>pierdzieć</i> (fart). The former is now extremely productive in terms of prefixes (<i>wy-</i> , <i>za-</i> , <i>pod-</i>

³ As explained earlier, these are the parts of the words that are regarded as carrying vulgarity, regardless of the context in which they occur.

		etc) which adopt the wide range of metaphorical meanings (from fall to steal to run fast), while the latter has creative noun forms such as <i>wypierdek</i> (fartling).
<i>pizd-</i>	Cunt	A strong curse word which occurs in a few prepositional phrases (<i>w pizdu</i>), too. It also has a few nominal or verbal forms tending to adopt metaphorical meanings, such as <i>piździe(le)c</i> (idiot) or <i>piździć</i> (blow strongly - about wind or snow)
<i>chuj-</i>	Dick, prick (contextually corresponds to English <i>fuck</i>)	A very popular, strong curse word, most commonly a noun (<i>chuj</i>) or an adjective (<i>chujowy</i>), meaning bad, useless, with some unconventional abstract or collective noun forms too (e.g. <i>chujnia</i> , <i>chujowizna</i> - bad place, bad situation etc)
<i>-jeb-</i>	Fuck	A strong curse morpheme which appears in verbal, nominal or adjectival forms, some of them positive in meaning (such as <i>oczyjebny</i> (lit. eyefucking) or <i>zajebisty</i> (fucking great)).

Table 1. Core meanings of Polish expletive morphemes.

Let us discuss the characteristics of the above expletives in turn, illustrating them with examples taken from the corpus material gathered in two small corpora in two towns in southern Poland, Kraków and Krosno. The two tailor-made corpora of Polish student conversations, specially collected in Kraków and Krosno in the years 2015-2017, included the total of 243 speakers. The Kraków corpus involves 135 speakers (including 91 females and 44 males), in the large majority students of 20-29 years of age, with 6 speakers being older (30-52), usually family members of participants. The Krosno corpus has 108 speakers (consisting of 78 females and 30 males), mainly students of the age from 18-32, with 4 older women and 2 older males in the age of 40-62 also taking part. The conversations are held mainly between three speakers, all females or mixed, but sometimes in pairs, both females, both males, or mixed; sometimes larger groups from 4 up to

6 speakers are involved in the conversations (the extracts below include references to the particular speakers, who are given consecutive numbers in the corpus). The conversations take place in the home conditions, sometimes in cafes, in the university corridors or outside. Only a few conversations occur without the participants knowing prior to the conversations that they were going to be recorded.

3. *Kurwa/kurde*

Kurwa (lit. whore) is a strong expressive interjection (a functional equivalent of *fuck* in English) and at the same time the most popular among Polish users, to such an extent that has become a signal word which allows Polish speakers to be recognized when abroad, especially when it occurs so frequently in conversation. It dates back to the late Middle Ages and its first recorded use is from 1415. Its meaning originates from *kur* (cock, rooster) and it was then pasted on *kura* (hen, also an “easy woman”, i.e. a prostitute). The word *kurwa* can serve practically any communication situation and any topic of communication; in the dictionary of Polish vulgarisms that he put together, Komunikant (2011) enumerated over 80 meanings of the word. One has the impression, though, that these meanings represent contextual usages or functions rather than discrete meanings, and they often overlap, e.g.:

(3) *Szybciej, **kurwa**!* [Hurry, fuck!] – intensifier

(4) ***Kurwa**, jak zobaczyłem swoje biurko ..* [Fuck, when I saw my desk..] – opener

(5) ***Kurwa**, nie chce mi się tam iść* [Fuck, I don't want to go there] – displeasure (Komunikant 2011: 64)

Among other functions, Komunikant's (2011) study mentions stating the fact, commenting on failure, expressing delight, advice, request, surprise, disapproval, anger, threat, wish, resignation, or confirmation. The two unusual functions are what he calls a “trump card” that could be used in any context (6), and

“palimpsest”, which boils down to the accumulation of the expletives that aims at magnifying their expressive power (7):

(6) *Mój wujek ma, kurwa, no ten, kurwa, taki betonowy, kurwa. Wyjebany. A jaki duży, kurwa.* [My uncle has, fuck, the one, fuck, the concrete one, fuck. The fucked one. And so big, fuck]

(7) *Kurwa mać, ja pierdolę, dlaczego, kurwa mać, musi być tak, a nie inaczej, kurwa mać.* [Motherfuck, fucking why, motherfuck, does it have to be this way and not another, motherfuck]

The corpus of spoken Polish (available freely online at <http://spokes.clarin-pl.eu/>) offers statistics of the use of all expletives – this expletive (*kurwa*) is used largely by males (71%), people of university education (46%), and tends to be used to the largest extent by people in their 20s, but it is used by Poles of all ages.

In our corpus there is one example of precisely such a speaker (a young highly educated male), who uses the expletives almost constantly (24 occurrences in a short stretch, including 16 occurrences of *kurwa*), thus expressing his irritation with surrounding reality with regard to research funding and job market (he himself works at McDonalds). Characteristically, he is among those speakers who was not told he was being recorded until afterwards, thus he freely uses expletives. The extract is also characteristic because this is a male speaker (S123) and the listener is a female (S122) – a stereotypical gender setup, with the male speaker that dominates and speaks at length, and the female who speaks little and constitutes his audience, only sometimes offering short feedback (backchanneling), seemingly supportive comments.

Original speech	Translation	Functions
S123 (mas) <i>tylko o edukacji wyższej mogę się wypowiadać</i> 8/ <i>produkcja bezrobotnych produkcja ludzi z językami dla: (.) kurwa zachodnich koncernów (.) tak na prawdę (.) bo to do tego służą</i> 9/ <i>studia typu kurwa humanistyczne typu kulturoznawstwo czy</i> 10/	(8) [production of people with [foreign] languages for fuck(ing) western concerns] (9) [studies of the fuck(ing) humanities type, cultural studies type]	(8) anger/disapproval (9) anger/ disapproval

<p>jakaś inna pizda 11/to jest kurwa wszystko porażka >to jest nikomu do niczego nie potrzebne tak naprawdę [...] no. 12/ także kurwa biorą kasę z budżetu państwa (.hhh) >no gdzie< gdzie jest 13/ odpłatność za studia kurwa wprowadzić 14/ [i tym chujom(.)wtedy by się starali 15/ wtedy by może wyniki jakieś były kurwa 16/ a nie czteryssetne miejsca (.) w <zasranym wiejskim rankingu> 17/ jakiegoś kurwa (.) nawet nie wiem gdzie to jest ale to (.) 18/ nawet wiejskie szkoły kurwa w kirbuti nas pierdola (.) w dupę jak chcą (3) 19/ przyjdzie usiądzie trzech murzynów założą uniwersytet kurwa na gównie w lepiankach 20/ i mają kurwa trzysetne miejsce nie czteryssetne 21/ >no to o czym my rozmawiamy< kurwa. no: i taka jest taka jest robota taka sytuacja. patenty to ściema żadnych patentów 22/ nie ma pieniędzy nie ma kurwa (.) się rozpierała tylko kasiorę z budżetu państwa na tych kurwa <nierobów><nieudaczników>(.) 23/ ci robią kurwa badania w stylu (.) w stylu kurwa dlaczego (.) w gminie gdzie dziewięćdziesiąt osiem procent ludzi pracuje tam w górnictwie mało kobiet kurwa pracuje (.) o dziwne.</p>	(10) [or some other cunt]	(10) critique
	(11) [this is all a fuck(ing) failure]	(11) resignation
	(12) [they also take the fuck(ing) dough of the national budget]	(12) anger/ disapproval
	(13) [[they should] introduce the fuck(ing) tuition fees for studying]	(13) anger/ disapproval
	(14) [for those pricks]	(14) disapproval
	(15) [then maybe there would be some fuck(ing) results]	(15) wish
	(16) [not the four hundredth place in some shitty ranking]	(16) disapproval
	(17) [of some I don't even know where the fuck it [the place] is]	(17) intensifier
	(18) [even the rural schools fuck in kirbuti fuck us in the ass as [much as] they want]	(18) failure, palimpsest
	(19) [three blacks will come sit down and set up a university fuck on shit in their shacks]	(19) failure, disapproval
	(20) [and they have the fuck (ing) three hundredth place and not the four hundredth]	(20) approval
	(21) [so what are we talking about fuck , well]	(21) intensifier
	(22) [there is no money fuck they only fuck away dough from the national budget on these fuck(ing) loafers]	(22) intensifier, disapproval
	(23) [and they do fuck(ing) research of the type fuck why in a	(23) intensifier, trump card

	commune where 98% of people work in mining there is fuck few working women , strange (ironic)]	
S122 (fem): [<i>@ matko</i>]	[Oh mother]	

Table 2. Functions of expletives on the example of one extract from the corpus.

Bernstein's (1966) now classical notion of *restricted code* comes to mind here given the number of expletives in the passage above, although this does not in fact correspond to that fully, since the speaker uses a number of elaborate words like *higher education*, *concerns*, *cultural studies*, *research*, *patents*, *national budget*, *tuition fees*, *mining*, he operates with percentages correctly etc. Thus he is an intelligent, educated, but bitterly angry, frustrated speaker, as is visible from the analysis of the functions, where anger and disapproval dominate, followed by expressing the sense of failure⁴. Apart from *kurwa*, he uses five other expletives I discuss below (*pierdolić*, *rozpierzolić*, *pizda*, *chuj*), plus three others, *dupa* (ass), *zasrany* (lit. shitted over, derived from *srać* – to shit) and *gówno* (shit), which are skipped in this study.

In our corpus there are 111 occurrences of *kurwa*, including 50 cases used by 10 speakers from Krosno, and 61 cases by speakers from Kraków (out of which 56 occur in the speech of the same male speaker quoted above). Below are representative examples from other speakers. The functions are provided in the table, too. In the last three examples (28, 29, 30), the laughter of the speakers draws attention, intended to express their helplessness, sense of ridiculousness of the situation or sense of disagreement with what has been said, all three boiling down to some form of incongruity.

Original speech	Translation	Functions
(24) S17 (mas): O kurwa!	[Oh fuck!]	Surprise

⁴ Of course, the allocation of the functions might be controversial, since it is not easy to identify the elements of the context that determine them.

(25) S17 (mas): No to kurwa jeszcze lepiej bo ja mam prowadzenie na niedziele.	[Well then it is even fucking better because I have the running [of the class] on Sunday] (ironic)	Disapproval
(26) S72(fem): = <i>tak wyskoczyło to samo i okazało się że to był jakiś profesor z <u>uniwersytetu gdańskiego</u> (1.3) także szacun dla kobiety nie i nam kurwa prawa autorskie</i>	[respect for the woman, right? and no fucking copyright for us] (ironic)	Disapproval
(27) S86 (fem): <i>Jakie kurwa mądre rzeczy gadacie</i>	[what fucking wise things you are saying]	Delight, approval
(28) S12(fem): <i>Jezu, bo on jeszcze gadał o tych praktykach właśnie i ten i po jednej osobie i wpisywał to, to i jeszcze przeglądał dzienniczki. @@ kurwa.. To ja i tak wyszłam w połowie.</i>	[Jesus, because he babbled on about the work experience and well then wrote this down person by person and then also looked through the registers.@@ Fuck. So I left in the middle anyway.]	Trump card
(29) S71 (fem): <i>Szacun na dzielni. Wózek dla lalek kurwa mać @@</i>	[respect in the [residential] quarter; a doll stroller, motherfuck]	Disapproval, mockery
(30) S96(mas): <i>a ja tak sobie myśle kurwa (.) pierdolicie //@@@</i>	[and I think you fucking talk shit]	Disagreement, intensifier

Table 3. Functions of expletives on other examples from the corpus.

In addition, there are a number of verbal prefixes that expand on or rather metaphorize the meanings of the above expletive. The verbs contain the core expletive morpheme **-kurw-**, but they lose their syntactic role of expletives and function as verbs in the sentence. The first verb, *wkurwiać*, refers to someone being made angry (in 32, the element of amusement is derived from the quote from the male rapper (Peja) which the female speaker considers inadequate and incongruous in the context), while the other, *nakurwiać*, expresses admiration for somebody achieving surprising success (33) or working unbelievably hard, thus

unwittingly expressing the speaker's inability to achieve the same (in 34 the speaker seems greatly amused by the unusual intensity someone does his homework as expressed by the verb, and emphasizes the phrase in a laughing voice):

(31) S116 (mas): *on był na mnie **wkurwiony** a to był taki młody gościu który zresztą ja się z nim bardzo lubiłem no nie.* [he was **fucking angry with me** and this was a young fellow, incidentally we liked each other very much, right?]

(32) S31(fem): *a ja i:m zaraz coś powiem (.) na przykład y (4) wszystko **wkurwia** dookoła @ tak im zacytuję Peje* [and I will tell them something right away for instance that everything around **fucking angers** @ I will quote Peja at them this way]

(33) S19 (mas): *I tak **nakurwił** trzydzieści pięć punktów chyba nie?* [and so **he fucking scored 35 points**, right?]

(34) S66(fem): *i **NAKURWIAŁ** ZADANIA@@ JAK PRZYCHODZI DO DOMU@* [he **fucking raced** with homework when he came home]

Kurw- is considered a strong expletive, hence a number of euphemisms that occur, notably *wkurz-*, which takes the form of a verb, adjective or participle:

(35) S110 (mas): *i potem ten jego ćwicznio wiec się tak **się tak wkurzył** że...* [and then this trainer of his **got so irritated that**]

(36) S99(mas): *ona to wiecznie chora **była** (inaudible) **wkurzona** i spocona i psychicznie chyba też* [she was eternally ill, **irritated**, sweaty and mentally also too]

(37) S75(fem): *no i to jest takie **trochę wkurzające*** [well and this is **a bit irritating**]

The expletive, exclamatory nature of another euphemism, *kurde*, is visible in the examples below since it can occur practically in any position in the sentence, and its meaning fluctuates between negative, positive and neutral uses:

Original conversation	Translation	Comment
(38) S83 (fem): Kurde ubierze push-up, wywali cyce na wierzch i normalnie.. bez	[Damn, she will wear the push-up , get her tits out and	Negative, opener function

jaj zachowuje się jak normalnie.	normally, no kidding, she acts normal]	
(39) S45 (fem) i przez te kurde sylabusy	[and because of these damn syllabuses]	Negative, intensifier
(40) S23 (fem): Aaa dzieciaki kurde	[Aaa, children, damn]	Negative, interjection (in reaction to the previous comment)
(41) S17 (fem): ale w liceum <u>też</u> jest ciężko bo kurde strasznie mało jest takich ludzi	[but in the secondary school it is also hard, because there is damn few people like this]	Negative, failure, wish there were more
(42) S26 (mas): =sobie siedzę w busie (.) jak był ten wiatr (.)@ i nagle (.) coś zaczyna tak <u>dudnić</u> (.) tak (.) myślę //no kurde	[I am sitting on a bus, when there was this wind, and suddenly, something starts banging away, I think, well, damn it]	Negative, sense of alarm
(43) S23 (fem):Taaaak? O kurde to fajnie.	[Yeah? Damn! How nice!]	Positive, surprise
(44) S27 (mas): = kurde : mechanik (.) aa: też nie jest zła //opcja	[damn, some mechanic , aa this is not a bad option either]	Positive (a bit ironic), mocked surprise (at the car mechanic offering a lift)
(45) S30 (fem): rozumiem że można nie rozumieć zwrotów typu (.) nie wiem (.) jakichś kurde wyszukanych nie (.) po angielsku, no ale <u>fuck you</u>	[I can understand you can fail to understand expressions like I don't know some damn refined ones right? (.) in English, well but <i>fuck you</i>]	Neutral, statement of fact
(46) S108 (fem): nooo... ona była spokoo, fajna babka no nie, i lubili ją mi się wydaje, ale..... kurdeeeee trzymała rygor i to tak konkretnie.	[well, she was alright, a nice teacher she was. And they liked her it seems to me, but daaaamn ... she kept the rigour, and concretely so]	Neutral, admiration/disapproval (?)

Table 4.Evaluative uses and meanings of expletives.

4. Pierd-/Pieprz/-Pizd-

Pierd- is a strong expletive core morpheme, similar to *fuck*, although its story is interesting because its original 16th century meanings were “talk nonsense”, as well as “disregard someone” (these meanings apparently having derived from *pierdzieć* [fart]; (Brückner 1927), and later (already in the 20th century) the meaning of “have sexual intercourse” developed. Due to this mixed etymology, it has the greatest variety of meanings among the expletives discussed here as well as the humorous potential. Its expletive usages are illustrated below (the literal translation [I fuck (this)] does not usually make sense in English):

Original conversation	Translation	Comment
(47) S33(fem): <i>i kazał nam tego słuchać, po czym nie potrafił sobie ZATRZYMAĆ STOPEM, tylko dawał PAUZĘ.</i> S34(fem): <i>A, no mówiłaś.</i> S33(fem): <i>Ja pierdole, NO TO (@@).</i>	[And he asked us to listen to it, and he could not use the STOP only used PAUSE Ah, yes, you said that Fuck! Well then (@@)]	This is a typical use indicating strong and direct disapproval (the clash between the expectation of control from the teacher and apparent lack of it evokes laughter)
(48) S107(mas): <i>ja pierdziele ale szczęściara=</i>	[Fuck, what a lucky girl!]	A phonetic variant, which is somewhat euphemistic, due to the association with <i>pierdzieć</i> (fart). This is another typical use indicating surprise (positive surprise in this context)
(49) S85(fem): <i>ona zdaje MATURĘ? =</i> S84(fem): <i>=tak</i> S85(fem): <i>ja pierd::ole i tak nie zda</i> S84(fem): <i>czemu? @</i> S85(fem): <i>nie wiem bo ona jest tupa</i> S84(fem): <i>@</i>	[She is taking the final school exam? Yes Fuck! She will not pass anyway] Why?@ I don't know, because she is dumb @]	The use in the negative context, evoking surprise and laughter
(50) S27 (mas): <i>=@@@ wielopoziomowe ja pierdziele</i>	[A multi-level fuck]	A meta-usage, which indicates the awareness of the multiple meanings of the phrase, hence laughter

Table 5. Examples of expletive use of the forms with the *pierd-* morpheme.

The verbal, non-expletive uses of *pierdolić* are numerous, including those that express an objection to what has been said before (51), ignoring, disregarding the rules (52), or surpassing (53):

(51) S96(mas): *a ja tak sobie myślę kurwa (.) pierdolicie //@@@* [I think fuck you **talk fucking shit**]

(52) S13(fem): *A tak to każdy pierdoli system* [and so now everyone **fucks** the system]

(53) S123 (mas): *nawet wiejskie szkoły kurwa w kirbuti nas pierdola (.) w dupe jak chcą* [even village schools in kirbuti they **fuck us in the ass** [=are better than we are] as they want]

The corpus of spoken Polish reports that *pierdolić* is used largely by highly educated males (76% of users are males, 84% have higher education) of all ages with the greatest frequency by speakers in their twenties, although in our examples females use it a lot. The variety of usages of the prefixed verbs is staggering. The urban dictionary lists just a few:

- *wypierdolić* (to have rough sex with someone, to cheat, to fire someone from school/job)
- *wypierdolić się* (to fall to ground)
- *przepierdolić* (to lose, to stupidly spend money)
- *zapierdolić, podpierdolić* (to steal, to hit someone once)
- *zapierdolić się, napierdolić się* (to get drunk)
- *napierdolić, dopierdolić, wpierdolić* (to punch someone many times, very sadistically)
- *przypierdolić* (to hit someone once)
- *przypierdolić się* (to cling annoyingly)
- *upierdolić* (to break off something)
- *upierdolić się* (to get dirty)
- *opierdolić* (to shout on someone)
- *opierdolić się* (to shave own head)
- *popierdolić* (to show no more interest in something)

(<https://www.urbandictionary.com/define.php?term=pierdolic>)

Our corpus records other typical verbal uses too. Below are a few examples. It is worth noting the untranslatable reflexive use of *popierdolić się* (alternatively, *popierdzielić się*), combined with the dative reference to the subject of the activity (54 and 55), which expresses a sense of lack of control, of something happening

to people, very typical of Polish (cf. Dąbrowska 1997). *Opierdalać się* (do nothing) and *zapierdalać* (work hard) are antonyms which express a typical attitude to work of some Polish men, who treat it as necessary evil.

(54) S13(fem) *Ona niby ma to jeszcze raz przeliczyć, więc może **jej się coś popierdoliło**, ale no nie wiem..* [She is supposed to count it once again, so maybe she **fucked up something**, but I don't know]

(55) S10(mas) ***Popierdzielili mu się** zawodnicy* [he **fucking mixed up** the players]

(56) S5 (mas): *Po historii co jest?* [and what comes after history [class]?]

S6 (mas): *Religia, to **się będziemy opierdalać** (.)* [Religion, then **will fucking do nothing**]

(57) S6 (mas): *Jak tak będziesz **zapierdalał** cały czas, to ci się kurwa zrobi średnia trzy= w drugiej klasie (.) taka spokojna trzy* [When you **fucking work so hard** all the time like this, then you will fucking get the three average mark in the second grade, such an easy three]

A great deal of creativity is expressed and ensuing laughter is evoked by some of the examples of the *-pierd-* morpheme from our corpus. As they are discussed in more detail in a recent study by Rewiś-Łętkowska (2019), suffice it to mention here that they metaphorize the verb in various ways around the basic schematic meaning of “intensive activity” of all kind.

(58) S42(fem) *ona przychodziła//dyktowała na całą stronę i to jeszcze tak szybko, że trzeba było po prostu **zapierdzelać** tym długopisem* [she would come and dictate the whole page and you needed to **fart away** with the pen]

S41 (mas): *// bez sensu* [no sense]

S42 (fem): *@*

(59) S70(fem): *//w sumie to wszystko powinno polegać bardziej na praktykowaniu umiejętności i kompetencji językowych a nie na: **napierdzielaniu** kolosa za kolosem i uważaniu że się: w przeciągu pół roku zapamięta osiemset słówek* [after all it should all depend more on practicing skills and language competencies and not on **farting away** a giant after a giant and thinking that you can remember eight hundred words in a week]

(60) S111 (mas): *ale byśmy się napierdalali* (.) [then we would **fucking laugh hard** [lit. beat ourselves with laughter] at [him]]

(61) S123 (mas) *nie: spokojnie ono się samo rozpierdoli bo Jarosław Gowin jest chujowy* [no, easy, **it** [=university bureaucracy] **will fucking collapse by itself**, because Jarosław Gowin [=minister of higher education] is a prick [lit. prickly]]

(62) S123 (mas): *rozpierdalają takie pieniądze jak idzie* (.) *średniej wielkości mia:sto* [they **fart away** [=waste] such money as a medium-size town]

(63) S123 (mas): *specjaliści spierdolili na zachód* <już dawno> [the experts **farted away** [=escaped] to the west long ago]

Somewhat less conventional nouns appear as well, some as a result of the process known in morphology as back formation: *opierdol* derives from *opierdalać* (64) or *rozpierdol* from *rozpierdalać* (65). Other nouns like *pierdolenie* (66) or *pierdoły* (67) are also derived from verbs, and the most unusual one is *pierdyliard* (68), which is a blend of *milliard* (billion) and *pierdzieć* (fart), yielding together the meaning of “a million unnecessary things to do”.

(64) S77(mas): *błędy to jest straszna rzecz i zaraz dostaniesz opierdol* @ (0.9) [errors are a terrible thing and soon you will get a **fucking scolding**]

(65) S106(mas): *jak weźmiesz gazetę japońską to masz kandzi hiraganę katakanę w miksie wszys//tko* [when you take the Japanese paper you have kanji, hiragana, katakana in a mix]

S109(mas): *aha wszystko na raz*= [all at the same time]

S106(mas): =*rozpierdol* (.) *tak*= [a **fucking (destructive) mixup**, yes]

(66) S123 (mas): *bo to jest pierdolenie* (.) *niestety* (.) *nic z tego nie będzie nic z tego nie ma* [this is **fucking bullshit** unfortunately, nothing will come out of this nothing comes out of this]

(67) S98 (fem): *i wiecie co, iii połowa zajęć to była yyyy na jakieś pierdoły organizacyjne* [and you know half of the class was some organization **bullshit**]

(68) S70(fem): *//ale nie masz czasu bo masz pierdyliard prac domowych* <examples of some Chinese words> *i w ogóle wszystko na raz to jest*

okropne [but you don't have time because you have the **farting billion** of homeworks and generally all at the same time this is awful]

With regard to euphemisms, they abound too, but let us have a look only at the -**pieprz-** morpheme (~*damn*), and a few of its many verbal forms, basic and reflexive, both with and without metaphorizing prefixes. It has the basic meaning of “talking nonsense” as well the euphemistic meaning of “having sex” (like *pierdolić*). It does not function as an expletive, strictly speaking, although its deverbal noun *pieprzenie* (69) does occur in a form similar to an interjection, expressing general disapproval (*takie pieprzenie* – such bullshit). The reflexive verb (*pieprzyć się*; 71) acquires the meaning of “failing” or “making mistakes” (notably “having sex” as well, which is considered strongly vulgar). On top of it, many prefixed forms exist, such as *spieprzyć* (bugger off, 72) or *napieprzyć* (pile things up; 73). Interestingly, the spoken corpus of Polish indicates the forms are used mainly by older speakers of lower education (only 10% of those of high education), equally by males and females.

(69) Mas: *Jakis garaż pobudowali wiesz i mam zalewać tam **pieprzenie głowy*** [some garage they built you know and I am to pour [concrete] some **head bullshitting** [euph. head fucking = bullshit]] (Spoken Corpus of Polish)

(70) S123 (mas): *a teraz trzeba to odwrócić bo nie ma ludzi którzy coś potrafią zrobić i będą **pieprzyć głupoty*** [and now you need to turn this round because there are no people who can do something and they will be **talking damn bullshit**]

(71) S110 (mas):= *ja mówię ale jak to? no i mi kazał to robić na odwzorowaniach i tam to już **się pieprzyłem*** (.) [I say but how? So he asked me to do it with mappings and there I already **made damn mistakes**]

(72) S26 (mas): *gość tylko mówi „dzieci wsiadajcie ii: **spieprzamy**”* [the fellow [teacher] only says “children get in and **let us bugger off**”]

S28 (fem): @@⁵

⁵ This example is interesting because it illustrates the economy and contextual efficiency of the expletives. The laughter arises here from the incongruity of the contextually inappropriate use of the expletive-related verb – the teacher uses it when addressing children and he probably does so since there is no time for a longer phrase (the danger that pieces of sheet metal flying in the wind will hit some children is imminent) and he also wants to make sure children understand.

(73) S93 (fem): *i od tego poniedziałku zaczynały się dwa tygodnie gdzie wszystko naraz chcieli **napieprzyć*** [on this Monday two weeks started when they wanted **to damn pile everything up**]

Pizd- (cunt) is a strong expletive morpheme and intensifier. The most common form in which it occurs is the noun *pizda*, the literal meaning of which is “vagina”, but in Protoslavica the word meant “anus” (lit. “the fart hole”), and had been derived from the verb *pъzděti* (to break wind, fart). The noun is not usually an expletive, only a derogatory reference to a woman; men can be called that too, and then this is both derogatory and incongruous (74). In addition, *pizda* can also be used metaphorically to refer to something the speaker strongly disapproves of (75). It is prepositional phrases (e.g. *w pizdu* (76), referring usually to decisive actions of some kind that lead to a thorough result) that usually have the expletive function. 77 is interesting because *w pizdę* is a hybrid use – on the one hand, it resembles the expletive *w pizdu* and retains some of its disapproval, on the other it clearly has a figurative, nominal meaning of *pizda* “nil”.

(74) S17 (mas): *A widziałeś wczoraj kurwa oglądałeś ten mecz Barcelony?*
[Have you seen that Barcelona match yesterday?]

S18 (mas): *Nie.* [No]

S17 (mas): *Kurwa chłopie to są **takie pizdy chłopie*** [Fuck, man, these are **such cunts**]

S16 (mas): @

(75) S123 (mas): *to do tego służą studia typu kurwa humanistyczne typu kulturoznawstwo czy **jakaś inna pizda*** [this purpose is served by studies of the fuck(ing) humanities type, cultural studies type or **some other cunt**]

(76) S16 (mas): *Taki już gruby. I no nie mogłeś go tam wsadzić... bo tam nie ma na tyle miejsca no to jeb **ucieliśmy pedała w pizdu @** i odkręcamy dalej.*
[Such a thick one [wrench]. And so you couldn't stick it in... because there was not enough room there, so then bang **we cut the damn pedal off**]

Paradoxically, this kind of expressions are openly prohibited at school since they are considered vulgar.

(77) S17 (mas): *No powiem ci że w tych play offach trochę zaskoczony jestem Boston (Celtics) dwa-zero w pizde* [well, I will tell you that in these play offs I am a bit surprised Boston (Celtics) **two damn nil**]

5. *Chuj*

Chuj (lit. dick, prick) in turn is a strong expressive expletive that is of uncertain origin (probably from Indo-European *hoi* – somethings sticking out firmly). In its basic form it occurs as an expletive, functionally equivalent to English *fuck*, inserted usually in the opening part of the utterance, or as a separate exclamation accompanied by particles (*bo chuj* (78), *ale to chuj* (79), *no i chuj* (80), *na chuj* (81)). The corpus of spoken Polish reports the user to be young (prevalence of users in their 20s) and male (84% of users), with varying education.

(78) S6 (mas): *Czekaj będą jeszcze bardziej skrócone*= [Wait, they [the classes] will be even shorter]

S8 (mas): *Ile? Bo chuj ja...za darmo bede jechał, nie będzie rewizorów...* [How much shorter? 'Cause **fuck** I will be taking the ride for nothing, there will be no ticket controllers]

79/ S13(fem): *A za guziki dostałam cztery a Domcia pięć a miałyśmy kurwa tak samo.* [@@] [and for the buttons I got four, and Domcia five, but we had fucking [done] the same thing [@@]]

S13(fem): *Ale to chuj, ja się tam nie przejmuję* [**but fuck**, I don't really care]

(80) S16 (mas): *I wygięliśmy tego francuza za cztery dychy (.) no i chuj tak zostawiliśmy* [And we bent this wrench for four tenners and **fuck [with it]** we left it so]

(81) S26 (fem): *no z jednej odpowiedzi dostałam szóstkę, a szóstka się wcale nie liczy to chyba warto, nie? @*

S27 (fem): *na chuj ci taka szóstka* [what do **you fucking need** this six [=top grade] for?]

The other verb classes where the morpheme occurs are adjectives, e.g. *chujowy* (bad, lit. dicky; 82, 83), and the adverb – *chujowo* (badly; 84). The last example (85) is unique because it is in fact a superlative form of a noun (*prze-* is a

morpheme used to form superlatives of adjectives, while *chuj* is a noun, although it is treated here as an adjective).

(82) S116 (mas): *średnia z tego wychodzi jakaś śmieszna więc teoretycznie rzecz biorąc gościu który uczy nas fizyki jest **straszenie chujowy** no nie? i: on był na mnie wkurwiony* [the average mark that comes out of this is ridiculous so theoretically the fellow who teaches us physics is **terribly dicky**, right? He was fucking angry with me.]

(83) S123 (mas): *oczywiście w funtach mówimy nie w złotych ani kurwa w rublach hrywnach ani żadnej innej chujowej walucie kurwa jenach i: <co oni tam jeszcze> i szeklach najlepiej* [of course in pounds we are talking not in zloties, not in fucking rubles, hryvnas or other **dicky currency** fucking yens and what not, best in shekels]

(84) S49(mas): *ja próbowałem ale chujowo mi wychodziło* [I tried but it **fucking** did not work out]

S48(fem): @ cóż @ to nie dziwne @@ [well, not surprising]

(85) S18 (mas): *Ale no z Realem to było* [And with Real it was [something]]

S19 (mas): *No* [Right]

S17 (mas): ***Prze chuj** co sędzia tam przegiął pałę. [Fuck (lit. the dickest) where the referee really messed up]*

What is unique with this expletive is that it is productive in abstract and collective nouns, where sometimes speakers tend to be creative. Komunikan (2011:51-52) reports the nouns, *chujowice*, *chujowizna*, *chujnia* (86), *chuica*, *chujstwo*, which are largely derived by analogy to existing innocuous nouns; for instance, *chujowice* is clearly modelled on a common village/town name (like Myślenice, Gorajowice), *chujowizna* is patterned after *ojcowizna* (father's land), while the others resemble regular abstract nouns with pejorative meaning (*szczujnia* "place of hatred", *dujawica* "terrible wind and rain/snow", *niechlujstwo* "sloppiness").

(86) S17 (mas): *Widzę że u was **chujnia** nie? Na unihokeja.* [I can see that there are **fucking too few** people (lit. **dickland**) with you right? For the floorball]

(87) S18 (mas): **Zajebista chujnia** kurde proszę cię. Niby jest nas, niby nas jest sześć osób niby [Fucking dickland if you ask me. There seems to be six of us, but]

6. *Jeb-*

Finally, *-jeb-* (~ bang) is the strong expletive which is onomatopoeic as well. It is probably the oldest among the ones discussed here, as it has a direct Protoslavic (*jebti*, *jebati*) and Proto-Indo-European stem (*yebh*). As a morpheme and at the same time an expletive (*jeb*; 88, 89), it indicates a decisive action, like *w pizdu*. It also functions as an expletive phrase *ja jebię* (fuck; lit. I fuck; 90; similar to *ja pierdolę*), and it can express a range of functions from disapproval to delight (Komunikant 2011: 53-54). Like *chuj*, the expletive is the province of young males (84%) of varying education, and it is considered equally offensive.

(88) S16 (mas): *My tak jeb jeden klucz poszedł "kurwa ale mocno zakręcone"@@* [and so we went **bang** one wrench gone "fuck how strongly tightened"]

(89) S17 (mas): *Koleś biegnie jeb mu go tak a ten już kurwa umiera na tym boisku* [The fellow runs **bang** he gets hit and he is already fucking dying at the pitch]

(90) Mas 1: *Dziura mówi yyy Bilonowi że że szwagier go bije* [Dziura says to Bilon that the brother in law beats him]

Mas 2: **Ja jebię [Fuck]** (Corpus of Spoken Polish)

(91) S110(mas): *i kazał mu to robić odwzorowaniami ale jebnął mu podobno takie odwzorowania że ten się pomylił* [he asked him to use the mappings, but apparently he **fucking gave** him [lit. fucked him] such mappings that he made a mistake]

Like *pierdolić*, it forms a stunning range of metaphorizing prefixed verbs (which are not formally expletives, again), of which Urban Dictionary mentions just a few:

- *wyjebać się* - fall down
- *zjebać się* - to fart or if something breaks down
- *zjebać* - to damage, to spoil
- *zajebać* - to kill

- *wjechać* - to hit someone
 - *ujebać, odjechać* - to break something, deattach
 - *przyjechać* - to hit someone or something (i.e. nail)
 - *ojebać* - to steal from someone
- (<https://www.urbandictionary.com/define.php?term=jebac>)

Komunikant (2011: 55-59) mentions a range of functions of the derivatives: from disapproval and complaint, through intensification, surprise and statement of fact to admiration and delight. Here I cite a few other, still different examples of prefixed verbal uses from our corpus.

(92) S72 (fem) *myślę sobie jak one **ujebały** one się uczyły zarywały cały tydzień nocki a ja jeden jeden wieczór poświęciłam na naukę nie?* (1) [I wonder how they **fucked up** [=failed] they studied overnight all week and I spent one evening for studying, right?]

(93) S16 (mas): @ (.) *pedała za dychę ale na klucze **przejebaliśmy** tak około* [the pedal for a tenner but **we fucking wasted** some three tenners for the wrenches]

S18 (mas): @

(94) S71 (fem): *maja zajęcia od poniedziałku do środy do 17 chyba normalnie i w czwartek, piątek nie chodzą, a **dojebali** im że muszą siedzieć w czwartek i w piątek* [they normally have classes Monday to Wednesday until 5 probably, and Thursday and Friday they don't have any, and **they fucking added them [classes]** so they have to sit out Thursday and Friday]

(95) S49(mas): *miałem dwa kubki z Ich Troje ale jeden **rozjechał** mój brat* [I had two mugs with *Ich Troje* [band], but my brother **fucked up** [=broke] one]

There is also a large range of more or less fixed adjectival usages, which are not easy to render in English, but Polish uses have subtle differences, stemming from various metaphors contributed by the prefixes (*po-* suggests iteration (96), *prze-* thoroughness (97), *roz-* completeness (98), *wy-* movement to the outside (99):

(96) S106(mas): *na przykład diana też narzeka że y:: m: ten dyrektor tej szkoły językowej właśnie jakby (.) y no nie nie rozumie tego [...]* [Diana also complains that the head of the language school indeed as if did not understand that]

S109(mas): // **POJEBANY** [[he is] **bang fucked**]

(97) S76(mas): *i babka wyszła z klasy i (3.1) aha to ty dobra i wyszła se myślę k:urwa no i będzie **przejebane** nie?* [And the woman left the classroom and aha you know good she left and I think fuck **it will be fucked up**, right?]

(98) S16 (mas): *i zaczęliśmy robić ten rower bo tam połowa rzeczy **rozjebana** (.) no i chuj ale jest zrobiony, jest zrobiony i jeździ wszystko jest git* [we started doing the bike because half of the things **were fucked up** there, and fuck with it but it is done, it is done, and it runs and it's fine]

(99) S116 (mas): *pewnie miałem (.) trochę **wyjebane** akurat na ten przedmiot (.) nie wiedziałem że będzie mi potrzebny na rozmowie o pracę* [**I did not give much fuck** for this particular subject, I did not know I would need it in a job interview]⁶

The adjective *jebany* has a strongly negative meaning, too (it has the iterative connotation, like *po-*) and is often used in palimpsestic groups (explained above):

(100) Fem 1: *Ci co nie zdali w pierwszym terminie to mieli **przejebane*** [Those who did not pass the first time were **fucked up**]

Fem 2: *Znaczy się ja tam kurde luz tylko mi powiedział kurwa tak że mi całe studia wszyscy wypominają o boże kto to jest? kobieta przede mną stoi! ja mówię a ty **chuju jebany** pierwszy egzamin nie* [Well, I was freaking cool only he fucking said to me so everybody keeps reminding me throughout college: O God who is this? A woman in front of me! I say **you fucking prick**, the first exam right?] (Corpus of Spoken Polish)

(101) S72(fem): *nawet taka **jebana kujonica** taka Magda była i ona nie zdała a ja zdałam a::::* [even such a **fucking nerd** such Magda was there and she did not pass and I passed]

The adjective *zajebisty* (102) and adverb *zajebiście* (103) hold special places among all derivatives of *jebać*, as they have acquired a strongly positive meaning (sometimes ironic though (104) among the young users (it is practically only used by people in their twenties, 74% of them males as the Corpus of Spoken Polish notes).

(102) S33(fem) *A to ja też mam książkę, **zajebistą** zresztą* [And I have a book too, a **fucking great one**]

⁶ This example is not easily translatable, but generally it refers to not caring about the subject.

(103) S105 (fem): *i dlatego ja jestem przeciwko gimnazjum, bo ja się w gimnazjum **zajebiście malowałam** mocno* [and this is why I am against middle schools, because **I wore a fucking make up** in the middle school, strong one]

(104) S93 (fem): *i my się praktycznie podowiadaliśmy się na przykład w poniedziałek we wtorek że w czwartek piątek jest kolokwium* [and we practically learned for instance on Monday Tuesday that on Thursday Friday was a test]

S94 (fem): *aha **super zajebiście*** [aha, **fucking great!**]

7. Conclusions

This study has demonstrated a surprising variety of forms of four major Polish expletives. They thrive among students, and young males tend to use strong expletives (-*jeb-*, *chuj-*, *pierd-*), while *kurw-* and the euphemistic *kurde* and *pieprz-* are more widely used—naturally, there is a segment of the Polish population that never or hardly ever uses expletives. The reproducibility of expletives is the function of their power of obscenity being linked to the expletive morphemes, rather than their individual syntactic realisations. They function both as true expletives (e.g. *kurwa*, *kurde*, *ja pierdolę*, *w pizdu*, (no) *i chuj*, *jeb*, *ja jebię*), but also carry over their function of disapproval, disagreement etc onto the verbs (esp. prefixed ones), nouns, adjectives, and adverbs they form. Interestingly, the expletives are not only negative in meaning, but they can also express positive emotions of delight, admiration, or positive surprise.

Among the issues we have grappled in the study was the relationship between the use of expletives and impoliteness, especially entertaining impoliteness. It must be concluded that the large proportion of expletives have been used in such a way that laughter either accompanied them directly or their uses have a humorous potential. Notably, among the student speakers there were few cases of clearly nervous laughter which would be due to embarrassment (arguably, one was the female speaker 122, who responded with “@ matko” [o mother] to a long tirade of her male interlocutor, that bristled with expletives). Of course, this depends to a large extent on the degree of awareness of the speakers, who as

we argued in the paper are often referred to as “mindless communicators”. Contrary to Komunikant (2011), I would argue that the use of expletives by students not necessarily expresses their “mindlessness” and lack of awareness of register differences, but also their appreciation of the diversity within simplicity (demonstrated above), and thus the potential of expletives to efficiently express a great deal of meaning which they would not be able to express so well with other linguistics means. Thus the notion of restricted code does not seem to apply well to the speakers in our corpus.

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